¶ The sermon of Johñ the
bysshop of Rochester made
agayn ỹ pnicious doctryn of Mar
tin luther wyn ỹ octaues of ỹ aſſẽ
blyṽ by ỹ allygnemẽt of ỹ mooſt re
uerẽd fader i god ỹ lord Thom as
Cardynal of yorke & Legate ex la
tere from our holy father ỹ pope.

¶ Quū venerit paracletus. quem ego mit-
tam vobis. spiritum veritatis. qui a patre
procedit. ille testimonium perhibebit de me.
These wordes be ꝑ wordes of our sauiour christe Je-
su in ꝑ gospell of Johan/ and red in the seruyce of this
present sonday/ thus moche to saye in englysshe. Whā
the cōforter shall come/ whome I shall sende vnto you
the spyryte of trouthe that ysshueth frome my father/
he shall bere wytnesse of me.

Wll often whan the day is clere and
the sonne shyneth bryght ryseth in
some quarter of the heuen a thycke
blacke clowde/ ꝑ darkeneth all the fa-
ce of ꝑ heuen/ & shadoweth from vs
ꝑ clere lyght of ꝑ sonne/ and stereth
an hydeous tempeste/ and maketh
a grete lyghtnynge/ and thonderyth terrybly/ so ꝑ the
weyke soules/ and feble hertes be put in a greate fere
& made almost desperate for lacke of comforte
¶ In lyke maner it is in the thyrche of christ. whan
the lyght of fayth (that shyneth frome ꝑ spūall sonne
almyghty god) hath ben clere and bryght a good sea-
son/ hath ryssen many a tyme some blacke clowde of he
resy/ & stered suche a tempest and made suche a lyght-
nynge and so terrybly thonderyd that many a weyke
soule hath myscaryed therby.
¶ Suche a clowde was Arrius whiche stered so
greate a tempeste that many yeres after is beryd the
thyrche of christ. And after hym came many other ly-
ke clowdes as Macedonius. Nestorius. Eutices. Cle-
uianus. Venantus Fortunatus. Pellagius. Joan-

nes wherwyth / with other moo / whiche lore tempested
the chyrche / euery of theym for his tyme. Suche he-
retykes sayntt Jude in his epistole calleth nubes sine
aqua. que a ventis circũferuntur. That is to
saye. cloudes wouten the moysture of grace. whiche
be moued with the blast of wycked spyrites. And now
suche an other cloude is rayled a lofte. one Martyn
luther a frere / the whiche hath stered a mygthy storme
me and tempest in the chirche. and hath shadowed the
clere lyghte of many scryptures of god / & he maketh
yssue frome hym a perylous lyghtynge. þ is to saye
a false lyght of wronge vnderstãdynge of scryptures.
which passeth not frome þ spyryte of trouth / but from
þ spyryte of errour / and frome the spyryte of his temp-
peste of his moost perylous heresye. Furthermore he
terryblyy thonderyth agaynste the poopes authoryte.
agaynst the generall concelles / agaynst þ tradicyons
and ordynaũces left vnto vs by þ appostles / agaynste
the doctryne of the fathers / & doctours of the chyrche.
¶ Our sauyour chryst therfore by his dyuyne prouy-
dence forseynge / that suche perylouse clowdes & temp-
pestes many sholde aryse / to þ grete trouble & vexacy-
on of his chyrch / for the tender loue & fatherly charyte
whiche he bereth vnto ouermother the holy chyrche /
vyd promesse þ after he had ascended vnto his father
he wolde send to her þ holy spyryte of god / þ spiryte of
trouthe / þ sholde abyde with her for euer / to ascertayne
her fro tyme to tyme of euery trouth wherunto both
she and euery chylde of hys / that is to saye euery true
christen man sholde ryght stedfastly & fyrmly be
vnto her in all suche doubtes & veray confessyon / accor-
dynge to the begynnynge of this gospel aboue rehersed.

Quum venerit paracletus. quem ego mit-
tam vobis. spiritum veritatis. qui a patre
procedit. ille testimonium perhibebit de me.
¶ This holy gospell gracyously offereth vnto vs
foure goodly instruccyons agaynst these daungerous
tempestes of heresyes / whan so euer they fortune to
aryse / but specyally agaynste this moost pernicyous
tempest that Martyn luther hath now stered.
¶ The fyrste. iij. Instruccyons by the leue of god and
helpe of this holy spyryte shall vndermyne. iij. greate
groundes / wherupon Martyn doth stable in maner
all his articles / and the fourth shall answere to the de-
fence that is made for hym by his adherentes / wher-
by many a weyke soule is in perell.
¶ But by forey we shall entre the declaracyō of them.
We shall make oure prayer vnto this holy spyryte of
trouthe / that in this daungerous storme & perylous
tempest / he wyl staye our hertes with the testimony of
his trouth / þ we slaughter not in þ catholyke doctryne
of our mother holy chyrche / but faithfully byleue suche in-
ventyons as hath ben deuuyed vnto vs / frome our
sauyour chryst Jesu by his apostyles / & theyr succes-
sors / the holy bysshoppes / & fathers & doctours of the
chyrche. For the which and for grace necessary for you
and for me euery person saye theyr deuocyon.

The fyrste Instruccyon is offered vnto vs
of these fyrst wordes of the gospel. Quum
venerit paracletus quem ego mittā
vobis. spiritum veritatis q̄ a patre procedit.

In ỹ whiche wordes is promest vnto vs the spirite of trouthe/ to beoure comforte in all doutefull oppynyons ỹ maye rule in chrystes chyrche. ¶ Towchynge this instruccyon thre thynges I wolde do. Fyrst I wolde shewe ỹ the instruccyons of this holy gospel perteyneth to ỹ vnyuersall chyrche of chryst. Secondly ỹ the heed of the vnyuersall chyrche (iure diuino) is the pope. Thyrdely ỹ Martyn luther (whiche denyeth hys selfe froune this heed) hath not in hym ỹ spyryte of trouth. ¶ For ỹ fyrste Martyn luther can not denye/ but this promesse is made vnto the vniuersall chyrche/ & therevnto we shal bynde hym by his owne reason/ he sayeth in the booke de captiuitate babilonica. Quid si demus vnam aliqã epistolã pauli, aut vnum alicuius epistole locum, non ad vniuersalem ecclesiam pertinere. iam euacuata est tota Pauli authoritas. That is to saye yf we wyll affirme ỹ any one epistle of saynt Paule/ or any one place of his epistoles/ perteyneth not vnto the vniuersall chyrche of chryst/ we take away all saynt paules authoryte. ¶ Now yf it be thus of the wordes of saynt Paule/ moche rather this is a trouthe of the gospels of chryste/ & of euery place wryten in ỹ same gospels. In the vnyuersall chyrche than this holy spyryte of trouthe resteth/ & shal contynue vnto ỹ worldes ende. vt maneat vobiscum in eternum. he shall abyde in the vniuersall chyrche for euer. et docebit vos omnem veritatem. And he shall in euery doute teche vs the trouthe. Thus moche for the fyrst.

¶ Now for the seconde where I sayd that the pope

ture diuino is the heed of the vnyuersall chyrche of
chryst/ whan ye se a tre stande vpryght vpon ꝑ grosid
& his braunches spredde abrode/ full of lefes/ & fruyte
of the sonne shyne clere/ this tree maketh a shadowe.
in ꝑ whiche shadowe ye maye perceyue a fygure of ꝑ
braunches/ of the lefes/ & of the fruyte. Euery thynge
that is in the tree/ hath somwhat answerynge vnto
it in the shadowe. And contrary wyse/ euery parte of
the shadowe hath some thynge answerynge vnto it in
ꝑ tree. Aman̄s eye may leade hyme frome euery parte
of ꝑ tree/ tyl euery parte of ꝑ shadowe/ & agayne/ from
euery parte of the shadowe tyll euery parte of ꝑ tree.
answerynge ther vnto. Euery man maye poynt any
certayne parte of ꝑ shadowe. & saye this is ꝑ shadowe
of suche a brauche/ & this is ꝑ shadowe of suche a lefe
& this is ꝑ shadowe of ꝑ bole of the tree/ and this is ꝑ
shadowe of the top of ꝑ tree. ¶ But so it is ꝑ the lawe
of Moyses/ & ꝑ gouernaūce of ꝑ synagoge of ꝑ Jewes
was but a shadowe of ꝑ gouernaunce of ꝑ vnyuersall
chyrche of chryst. So sayth saynt Paule. **vmbram**
habens lex futurorū bonorum. That is to saye
the lawe had but a shadowe of ꝑ thynges for to come.
And ad corinthios. **omnia in figura contingeb-**
bant illis. All theyr gouernaunce was but a fygure
& shadowe of ꝑ chyrche. ¶ Now than to my purpose.
In the gouernaunce was twayne hedes appoynted.
one vnder an other. Moyses & Aaron/ to condith that
people thrughe ꝑ deserte/ vnto the contrey ꝑ was pro-
mysed vnto them. We woot ꝑ that people of ꝑ Jewes
was shadowe of the chrysten people/ & that theyr Jor-
ney by ꝑ desert/ towarde ꝑ cōtrē ꝓmysed vnto them

was a shadow of our iourney thyughe this wretched worlde vnto ꝑ cõtre of heuen. But Moyses & Aaron whiche were the hedes of ꝑ people. Whereof than be they shadowe: wouten doute they must be ꝑ shadowe of christe & of his vycare sayne Peter whiche vnder christ was also the hede of christen people.

¶ And wyll ye se this more manyfestly by. iij. lyknesses. Fyrst Moyses and Aaron bothe of them were preestes. Moyses was made by god / & Aaron made by Moyses at ꝑ cõmaũdement of god / to whom was cõmytted ꝑ cure of ꝑ Jewes in ꝑ absence of Moyses. So christ & sayne Peter bothe were preestes of the newe lawe. Christe made by his father almyghty god as it is wrytten of hym. Tu es sacerdos in eternum secũm ordinẽ Melchisedech. That is to say thou arte a preest for euer accordynge to ꝑ ordre of Melchisedech. And Peter was made by christ. To whom he cõmyted in his absence ꝑ cure of ꝑ christen people sayenge. Pasce oues meas pasce. pasce. pasce. The seconde likenes is this. Moyses was meane betwene almyghty god and Aaron for the causes of the people / & Aaron was meane betwene Moyses & the people touchynge the causes of god. So scrypture techeth Exodi. iiij. Almighty god sayd vnto Moyses spekynge of Aaron. Ipse loquetur pro te ad populum. & erit os tuum. Tu autem eris ei in his que ad deum pertinent. ꝑ is to saye / he shall speke in thy stede vnto the people / & thou shalte be for hym agayne / in thoo causes ꝑ perteyne vnto god. Wyll ye se how christe was the mouthe of Peter towardes

almyghty god. he layd to sayut peter. Simon Simon ecce sathanas expetiuit: vos vt cribaret sicut triticum. Ego autem rogaui pro te vt non deficiat fides tua. et tu aliquando cõuersus confirma fratres tuos. that is to saye. Simõ Simon lo Sathanas hath coueyted gretly too syfte you as a man syfteth his whete. But I haue prayed for the to thentent that thy fayth doo not fayle. And thou onces tourned to the stabyll waye confirme thy brethren. Se now here whether Christe was not the mouthe of Peter whan he promoted his cause/before almyghty god the fader/and prayed for hym that his fayth shulde not fynally perysshe. And contrary wyse was not Peter the mouth of christ whan he to the true way conuerted: dyd conferme his brethren. Here note well what authorite was gyuen to Peter vpon theym too confirme alle the other of his bretheren in the stabyll way. ¶ Thethyrde lykenes is this. Moyses ascended vnto the mount to speke with almyghty god. and Aaron remayned behynde too instructe the people. Dyde not christ lykewyse ascende vnto his father vnto to the grete mout of heuen. And to what entent I praye you. Saynt Paule telleth vt appareat vultui dei pro nobis. to appere before the face of almyghty god for vs. and there to be our aduocate as sayth saynt Johan. And dyde not Peter remayne behynde to teche the people. the whiche our sauyour committed vnto his charge. lyke as Aaron was lefte for to do the people of ỹ Jewes. whan Moyses was about in the mount with god.

¶ Thus euery man may se how that shadowe & this thynge agreeth and answereth one tyll an other fully and clerly. But now let vs paule here a whyle. I wyll construe this fygure yet by and other dede of christ in the gospell. So it was / þ the Jewes were tributarys es vnto þ romaynes / & for þ trybute the heed of euery housholde vyde paye a certayne coyne called didrachma. So whā they þ were þ gaderers of this trybute came to saynte Peter / oure sauyour bad hym go vnto the see. And tolde hym that in a fysshes bely there he sholde fynde stater̄ / whiche was a double didrachma / & bad hym paye that vnto þ gaderers / both for hymselfe and for christe. Marke here þ this trybute was heed money payed for them that were heedes & gouernours of housholdes / & christe cōmaunded this to be payed for no moo / but onely for hym and for saynt Peter / & therby quyted all þ residue. Joyne this facte of the gospell vnto þ fygure byfore / & what can be more euydent to shewe þ Peter vnder christ was the heed of al þ housholde of christ. But yet thyrdly let vs here þ testymony of some father of þ chirche þ this is þ very meanyng of þ gospell. Saynt Austyn in þ boke of questyons of þ newe & of þ old testament þ. lxx. v. questyon sayth in this maner. didrachma capitis solutio intelligitur. the payment of this money was heed money payde for the heedes. And after folowyth. Saluator qui þ se & Petro dari iubet. pro omnibus exoluisse videtur quia sicut in saluatore erant omnes causa magisterii: ita & post saluatorem in Petro omnes continen

tur. ipsum enim constituit caput eorū. That is to saye. Whan our sauyour commaunded this double trybute to be payed for hymselfe and for Peter/and in so cōmaundynge he dyde quyte all the residue of ỹ apostles/for all they were conteyned in hym/by cause he was theyr mayster. And as all they were conteyned in oure sauyoure. So after our sauyoure all they were cōteyned in Peter. for chryste made hym ỹ heed of them all. Here note of saynte Justyn ỹ saynt Peter by cause he was heed of them all/& all they were conteyned i hym/therfore this trybute ỹ was payed for hȳ was payed for them all. But by an other scripture which I rehersed before. Sayt Justyn prouethat all the other apostles were conteyned in saynt Peter. Simō Simon.ecce sathanas expetiuit vos/ vt cribraret sicut triticum. Ego autem orauī pro te: vt non deficiat fides tua. Et tu aliquā do conuersus confirma fratres tuos. That is to saye Symon Symon loo/sathanas hathe coueted too syfte you as a man syfteth wheate. but I haue pray for the that thy faythe shall not fayle. and thou ones conuerted to ỹ stable way/ do conferme thy brethren. Upon ỹ which wordes saynt Justyn saythe. Chryste dyd not pray for James and Johan and for ỹ other: but he prayed for saynt Peter in whome the residue was conteyned

¶ Consydre nowhow eche of these testymonyes conferme and strengthe one an other. Fyrst ỹ figure and shadowe of the olde lawe. Secōdly ỹ testymony of the gospell answerynge vnto ỹ same. Thyrdly ỹ declara

cyon of saynt Austyn vpon ꝟ saute. And here I bryng but one doctoure, whose testimony in the balaunce of ony trewe chrysten mans herte, me thynketh sholde wey downe Martyn Luther. But saynte Ambrose spekynge de didrachmate calleth it also capitum solutionem. that is to saye/heed money. And of saynt Peter he sayth. Petra enim dicitur. eo ꝙ prim⁹ in nationibus fidei fundamētum posuerit. et tanq̄ saxum immobile totius operis christiani compagem. molēq̄ cōtineat. That is to say. Peteris called petra/by cause that he fyrst amonge the gentyles dyde establysshe the grounde of oure faythe/& as a stone not easy to be remoued/he conteyneth in hym and stayeth all the frame & gretnes of ꝟ worke of chryste. And saynte Gregory sayethe. Certe Petrus apostolus primum membrū sancte et vniuersalis ecclesie est: Paulus/Andreas/ Joannes quid aliud ꝙ singularum plebiū sūt capita. That is to say. Peter is the chefe membre of the vniuersall chyrche. Paule/& Andrew/& Johan what els be they. but heedes of certayne and syngler people. wherby it appereth that as they where chefe euery man of the people ꝟ they had cure of. So saynt Peter was chefe of the vniuersall churche. Saynte Hierome also sayth spekynge of Peter. Propterea inter duodecim vnus eligitur: vt (capite constituto schismatis tolleretur occasio. That is too saye ꝟ Peter was one chosen out amonge all twelfe

to thentent that he beynge theyr heed all occasyons of
schysmatyke dyuysyon sholde be take awaye. Saynt
Cypriane forthermore sayth / speakynge of Peter whā
he dyd confesse chryste Jesu to be the sone of god. Lo
quitur illic Petrus super quē edificanda fue-
rat ecclesia. That is to say there speketh Peter vpō
whome the chyrche was for to be buylded. But how
sholde ỹ chyrche be buylde vpon hym yf he were not ỹ
heed and chefe membre of the chyrche.
All these be of the latyn chyrche / holy fathers all
men of grete lernynge / all men of synguler holynes
whose vertuous lyuynges be cōfermed by myracles
bothe done in theyr lyfes & after theyr deeth. Of gre-
des tyke wyse. Chrysostome after ỹ he hath prayse
saynt Paule speketh of saynt Peter sayenge. qui ipse
qui fuit apostolorum caput talis fuit. ỹ is to
saye ỹ saynt Peter whiche was the heed of ỹ apostles
was suche an other and often he called saynt Peter
eximium apostolorum. et os discipulorum
ac verticem collegii. That is to saye ỹ chefe of the
apostles and mouthe of the dysciples and ỹ top and
heed of all the college. And Origene sayth.
Magnus illi ecclesie fundamento petreq; soli-
dissime super quam christus fundauit eccleſi
am suam. vide quid dicatur a domino. Vo-
dice fidei quare dubitasti. ỹ is to saye. Se what
was sayd of oure lorde to that grete fondament of the
chyrche and moost stable stone. O man of lytell fayth
why dyddest thou doute. Yf all these so many testy-

monkes bothe of grekes and latyns shall not counter
peise agaynst one frere. What reason is this? I trust
there is no true chrysten man but that he wyll be mo
ued with the testimonye of all these/ specyally whan
they be grounded of so playne & cuydent a fygure of the
olde lawe/ and of so clere a lyght of the holy gospels.
¶ But here Luther wyll saye that he can not conceyp
ue duos summos. Of the whiche I mcruayle greatly.
Sythen it is manyfeste that Aaron was called sum
mus in scrypture/ & yf he were summus sacerdos and
Moyses was now yet beneth hym/ than muste they
two eyther of theym be summus/ one of theym vnder
an other in comparyson of the other people. Soas
saynt Paule maketh many hedes sayenge. Caput
mulieris vir. caput viri christus. christi vero
deus. Se here be thre heedes vnto a woman. God/
christ/ & hyr housbande/ & yet besyde all these she hath
an heed of hyr owne. It were a monstruous syght to
se a woman without an heed/ what comforte sholde
hyr housbande haue vpon hyr. yf than one woman
notwithstandynge she hathe an heed of hyr owne to
gouerne hyr accordynge to the wyll & pleasure of hyr
housbande/ yet she hath hyr housbande to be hyr heed
and christ to be hyr heed/ and god to be hyr heed. How
moche rather our mother holy chyrche whyche is the
spowse of christ/ hath an heed of hyr owne/ þ is to say
the pope/ and yet neuertheiesse christ Iesu hyr hous
bande is hyr heed/ and almighty god is hyr heed also.
¶ But now let vs retourne to our instruccyon. That
than ye vnderstande how that in the vnyuersall chyrs
che of christe remaynyeth the spyryte of trouthe for

euer/ and ꝑ the heed of this chyrche the pope is vnder chryst. By this byuely it maye appeere that the spy rytc of chryste is not in Martyn luther. The spyryte of euery naturall body gyueth lyfe noo forther. but to the membres and partes of the same body/ whiche be naturally Joyned vnto the heed. And so lykewyse it it muste be in the mystycall body of oure mother holy chyrche. ¶ For asmoche than as this wretched man hathe deuyded hymselfe from the heed of this body. Whiche is the bycare of chryste/ how can he haue in hym the spyryte of this body whiche is the spyryte of crouthe/ and specyally whan he hath dyuyded hymselfe with suche pryde/arrogancye/and presumpcion. Whiche is moost odyous vnto this holy spyryte/and so dispyteously/so presumptuously/so malycyously cõtemneth and setteth at nought/and all to raggeth the heed of chrystes chyrche/to whome as to his chefe spyrytuall father/by the reason of his relygyon he hathe bowed and promest obedyence. How can this man haue in hym ꝑ spyryte of god this holy spyryte of crouth. And here I make an ende of the fyrste instruccyon.

¶ Here folowyth the seconde instruccyon
agaynst the pernycyous doctrys
ne of Martyn luther.

For the seconde instruccyon ꝑ nexte
wordes ensewyth. Ille testi-
monium perhibebit de me.
That is to saye / and he shall bere
wytnesse or gyue euydence of me.
What meruaylous vertue what
wonderfull operacyon is in the bes
mes of the sonne whiche as we se this tyme of ꝑ yere
spred vpon the grounde doth quycken & make lyuely
many creatures the whiche before appeered as deed
Who that vewed and beheelde in the wynter season ꝑ
trees what they be wydzede and theyr lefes shaken
fronie them and all the moystour shronke in to ꝑ roote
& no iuit of greenes nor of lyfe appeereth outwardely
yf he had hadde none experyence of this mater before
he wolde thynke it an vnlyke thynge ꝑ the same trees
wolde reuyue agayne & be so lustely clad with lefes &
flowres as we now se theym. And yet this is done by
the inwtyl operacyon and secrete worbynge of ꝑ sonne
bemes spred vpon the grounde.
Neuertheelesse not euery beme of the sonne hathe this
vertue. It is a trouth ꝑ bemes of the sonne in wynter
be light as they be now this tyme of the yere but that
lyght is so fayne and feble that it gyueth no lyfe / for
than we shulde haue herbes and trees to growe as
well in wynter as they now do this tyme of the yere.
The cause of this weykenes is / for the sonne shoozeth
so lowe by the grounde that his bemes than sklaun-
teth vpon ꝑ grounde and dothe not rebounde nor dou-
ble in themselfe agayne towardes the sonne.
And this is the very tyght cause of this weykenes.

ye se whan a bowle is throwen sklantlynge vpon a
wal it glydeth forwarde and reboundeth not bakward
dyrectly agayne to hym that was the thrower / but
whan it is dyrectly caste agaīst a wall with a grete
vyolence than it doche dyrectly rebounde agayne. In
this manner it is of the sonne bemes ꝑ more nye that
the sonne draweth vnto vs now this tyme of the yere
the more dyrectly his bemes bete vpon the grounde
& the more dyrectly they rebounde & retourne agayne
towardes the sonne. And by the reason of the nyenesse
of beme to beme ryseth a greter strengthe in the beme
and a more fullyght. **Quia omnis virtus vnita**
fortior est. That is to saye. For euery vertue that is
gadred togyder is more stronger. ¶ A lengel threde is
nothynge so stronge as is a double / nor a syngle beme
of the sonne is nothynge so myghty as whan it is dou
bled and bowghted in it selfe by reboundynge and re=
flexyon. Furthermore of those two ryseth an hete and
a warmenes the whiche is the prīcypall worker of
lyfe in euery creature. But for alle this we be not yet
sure that any tree is alyue to than we se some puttyn
ge forth of buddes or lefes out of ꝑ same tree. ¶ This
exaūple yf ye perceyue it may enduce vs too conceyu
e how wonderfully the spyrytuall sonne almyghty
god worketh by his spyrytuall and inuysyble bemes
of his lyghte spredde vpon the soule of man or vpon
the chirche / bothe whiche is called in scrypture as
spyrytuall erthe. **Dominus dabit benignitatem et terra nostra dabit fructum suum.**
That is to saye. Oure lorde shall gyue his gracyous
influence and oure erthe shall yelde fruytfull workes.

The bemes of almyghty god spede vpon our soules
quyckeneth them & causeth this lyfe in vs & ꝑ fruyte
of good workes. Fyrste they cause the lyght of fayth
but this is a veray slender lyght Without the re-
boundynge of hope and the hete of charyte. fayth with
outen hope is a slender beme and of a lytell power.
But Joye vnto hym hope whiche reboundeth vp too
god agayne **ad ea que non videntur.** and than is
he moche stronger thā he was before. For now this
is doubled and boughteth in it selfe and gadred more
nye vnto hymselfe & made more valyaūt & myghty
than it was before. Before it was lyke vnto the fayth
that sayntē Peter had whan chryste bad hym come
too hym vpon the see / he beleued his mayster but he
had noo veray fast hope that he myghte walke there.
He was not stronge in his faythe and therfore our sa-
uyour sayd vnto hym. **Modice fidei quare dubi-**
tasti. but of the stronge fayth that hath a confidence
& hope adioyed. thereunto he sayth in an other place.
Si habueritis fidem sicut granum sinapis
dicetis monti huic: transi hinc et transibit.
That is to say. yf ye hath the fayth lyke vnto a corne
of mustard sede ye sholde cōmaunde this mountayne
to remoue hym self & it shold by your fayth anoyde / this
is a grete fayth & hath also confydence & hope adioy-
ned therwith. A corne of mustarde sede is veray lytle
but it hath a grete vertue compacte and gadred in it.
So whan the bemes of fayth & hope be ioyned togy-
gyder in one poynt than it is of myghty power. The
bemes of the sonne whan by reflexyon of a brennyng
glasse they be gadred too gyder / they be so myghty ꝑ

they wyll set tynder or clothe on fyre. And lykewyse it is of the bemes of the fayethe and hope Whan they be ioyntly compacte & bnyte togyder. yf a mā had suche a fayethe and confydence than he myght commaunde a grete mountayne to remoue for his pleasure and this were a myghty fayethe. Neuertheleſſe yf a man hath suche a fayth yet yf he wanted the hete of charyte he were but as a deed tree. For saynt Paule sayth. Si habuero omnē fidē ita vt montes trans-feram charitatem autem non habuero nihil sum. yf I haue all fayth he that speketh of all leueth none bnspoken of. yf I haue all fayethe he sayethe and so myghty fayth that by my fayethe I maye remoue at my commaundement grete mountaynes yet yf I want ꝑ hete of charyte I am no thyng but as a deed stocke a tree Without en lyfe. And therfore sayncte James sayethe. Fides sine operibus mortua est. Fayth without en the fruyte of good Workes is deed. To this purpose oure instruccyon sayethe. Ille testi monium perhibebit de me. That is to saye. He shall bere wytnesse of me. Of whom? Of cryst. What is cryst? Lux vera que illuminat omnem ho minem venientem in hūc mundum. That is to saye. The true lyghte ꝑ whiche enlyghteth euery creature cōmyge into this World / who shall bere wyt-nesse or gyue euydence of this lyghte? the spyryte of god. Or charitas dei diffusa est in cordib⁹ no stris ꝑ spiritum sanctum qui dat⁹ est nobis. That is to say. The hete of ꝑ charyte of god is spredc

in our hertes by the holy spyryte the which is gyuen vnto vs. Hete of charyte gyueth euydence that that lyght is lyuely. Haue a man neuer so moche lyghte of faythe onelle he haue also this hete of charite sterynge his soule and bryngynge forthe lyuely workes he is but a deed stocke and as a tree withouten lyfe. For as I sayde thoughe the naturall sonne shynne neuer so bryght vpon a tree / yf this tree haue in it no grenenes nor puttynge forthe of buddes and lefes this tree is not alyue. So whan the bemes of ỹ spyrytuall sonne be spredde vpon our soules yf we fele not the sterynge hete too fruytfull workes oure soules be but deed.

¶ But now too what purpose seruyth this instruccyon: To this. It subuerted one grete grounde of Martyn luther which is this ỹ fayth alone withouten workes dothe Justyfye a synner / vpon the whiche grounde he byldeth many other erroneous articles & specyally that ỹ sacramentes of christes chirche dothe not Justyfye but onely fayth. A perylous artycle able to subuerte all the order of the chirche. But touchynge these sacramentes the kynges grace oure soueraygne lorde in his owne persone hath wt his pen so substancyally foghten agaynst Martyn luther that I doure not but euery true chrysten man ỹ shall rede his boke shal se those blessed sacramentes cleered and delyuered frome ỹ falaunderous mouthe & cruell teche ỹ Martyn luther hath set vpon them / Wherin all Englonde may take grete comforte & specyally all those ỹ loue ler nynge. Plato sayth. Tum beatas fore res publicas quando aut philosophi regnent aut reges philopheutur. That is too saye. Than shall

comen welthes be bicssed whan eyther those ꝑ be phi
losopheꝛs gouerne / oꝛ elles those that gouerne gyue
thyem to phylosophy. And scrypture exhoꝛteth pꝛyn
ces too ꝑ same sayenge. Et nũc reges intelligite
erudimini qui iudicatis terrã. That is to saye
And now ye that be kynges study to haue vnderstan
dynge. and ye that take vpon youthe Judgementes
of the woꝛlde inforse you to haue lernynge.

¶ But now lette vs retourne to oure mater a gayne.
Foꝛ this groundethe he bꝛyngeth saynt Paule in dyuers
places sayenge ꝑ a man is iustyfyed by his fayth one
ly without woꝛkes. Neuertheiesse saynte Austyn
sayethe that saynte Paules woꝛdes were mysconcey
ued in the beg ynnynge of the chꝛiche foꝛ ꝑ whiche as
he sayth ꝑ other apostles in theyꝛ epystoles studyeth
too the contrary parte. But some here thynketh that
Martyn luther lytle regardeth saynte Austyn. And a
trouth it is / but that is a foule pꝛesumpcyon / let hym
at the leest beleue the other apostles whome without
ten manyfeste heresye he can not denye. Saynte Jas
mes sayth. Ex factis iustificatur homo et non
ex fide tantum. A man is iustyfyed by his dedes
and not by his fayt he alone / whiche thynge saynte
James dothe not onely saye but also pꝛoueth by dy
uers wayes. One is this. Demones credunt et
contremiscunt. The deuylles he sayth hathe fay
thе. and yet no man maye say that the deuylles be ius
tyfyed by thyꝛ faythe. How manye that lyue in hoꝛ
ryble synne that yet haue the faythe of chꝛyste Jesu
ꝑ wolde rather dye oꝛ they sholde renye theyꝛ faythe.

but for all ꝑ they be not iustyfyed. But ꝑ onely fayth
dydde iustyfye bothe they and the deuyles also sholde
be iustyfyed. Seconde the same example that saynte
Paule vseth vnto the Romaynes to proue that fayth
iustyfyed a synner Wythouten workes: the same vseth
sayntt James to the contrarye/ the example I meane
of Abraham as there appereth in ꝑ same place. But
ye than wyll saye. Wyl be these apostles one contrary
to an other. To this saynt austyn sayth that nay for-
sothe. But that saynt James onely contrareth that ꝑ
maye be construed and mystaken in saynt Paule. For
saynte Paule meaneth of the workes ꝑ goeth before
fayth/ and saynt James meaneth of the workes that
folowe after ꝑ faythe. Saynt Paule meaneth that ꝑ
worke of circumcysyon or of other workes of the lawe
was not necessarye for the iustyfyenge of Abraham to
go before his faythe but his faythe Wythouten them
dyd iustifye hym. Saynt James meaneth of ꝑ frupe
full workes that folowe after fayth the whiche gyue
euydence of a lyfely fayth and these iustifyeth a man/
and these he sayethe yf Abraham had not had/ he had
not ben iustyfyed yf Abraham had not ben redy to of-
fer vp his sone Isaac at the commaundynge of god
he hath not ben iustyfyed/ but by cause he was so re-
dy therfore he sayethe. Abraha͂ ex operib⁹ iustifi-
catus est. That is to say. Abraham was iustyfyed
by his workes/ Wherfore saynte James speketh not
agaynste saynte Paule/ but agaynste the myslunder-
standynge and mysconceyuynge of hym. Of the whi-
che mysconceyuynge saynte Peter also speketh in his
seconde epystole sayeng. In quibus sunt queda͂

difficillima intellectu que indocti et instabi
les depꝛauãt sicut et ceteras scripturas ad su
am ipꝛozum perditionem. That to say In ỹ epi
stoles of oure ryght dere bꝛother Paule be some thyn
ges harde to be conceyued Whiche the vnstable myn
des doth mysconstrue lyke as they doo many other
scryptures to theyꝛ owne damnacyon. Thus ye may
se that dyuers other haue mysconstrued sayne Paule
byfoꝛe this as now doth Martyn luther to his owne
peryll and damnacyon.

¶ But here one thynge I merueyle moche of Mar
tyn luther specyally that he sayth that in alle scryp
ture there is no moꝛe testymony agaynste hym but
this owne place of sayne James / foꝛ it is not to be
vouted but many mo may be bꝛought. And fyꝛst oure
sauyoure in the gospell of Luke sayth. Date elee
mosynam et ecce omnia munda sunt vobis.
That is to sayt. Gyue ye almes and all thynges shall
be clene vnto you. What is this clennesse but the iu
styfyenge of oure soules the whiche is pꝛomest foꝛ the
woꝛke of almes. yf I beleue neuer so moche and yf I
relieue not the pooꝛe in theyꝛ neresshyte I shall not at
teyne vnto this clennesse. Ferthermoꝛe in the gospell
of Matthewe. Si remiseritis hominibus erra
ta sua remittet et vobis pater vester celestis
Quod si non remiseritis hominibus errata
sua nec pater remittet vobis erata vestra.

That to is say. Yf ye do forgyue vnto them that hath greued you theyr offences your father in heuen shall doo lykewyse to you. And yf ye doo not forgyue to men whiche hathe greued you theyr offences nor your father shalle not forgyue too you youre offences doone agaynst hym. Ouer this he sayth in the same gospell. Non omnis qui dicit mihi domine domine intrabit in regnum celorum: sed qui facit voluntatem patris mei. That is to say. Yf we worke not the wyll of almyghty god the father we shall not be iustyfyed nor entre intoo the kyngedome of heuen. Belydes thele in the same gospel. Nisi abundauerit iusticia vestra plus q̄ scribarum et pharisеorum non intrabitis in regnum celorum. That is to saye. Onlesse youre iustyce or your maner of lyuynge be more better and ample than was the iustice and lyuynge of ỹ Jewes and pharysees ye shall not entre in to the kyngdome of heuen whiche is to be vnderstāded de iusticia operum'. Of the iustyce of workes. As clerely appereth of all ỹ foloweth. Belydes this he saith. Omnis qui audit verba mea hec & non facit ea similis erit viro stulto qui edificauit domum suam super arenam. That is to saye. All ỹ herreth these my wordes & worketh not therafter is lyke vnto an vnwyse man that buyldeth his hous vpon an vnsure grouid. And sayt Paule also sayth. Non auditores legis sed factores iustificabuntur. That is to say. Suche as onely be herers of ỹ lawe of god shall not be iustyfyed

but the wozkers therafter. And sayne James sayth. Estote factozes verbi & non auditozes tantū fallentes vosmetipsos. That is to say. Be ye wozkers of the wozde of god & not onely hereers foz thā yedeceyue your selfe. And sayt Paule agayne sayth. Si secundum carnem vixeritis mozieminī Si spiritu facta carnis mozificaueritis viuetis. That is to saye. yf ye lyue after the wozkes of youre flesshe ye shal dye/but yf ye mozty fye in you by spyzyte the wozkes of youre flesshe ye shall lyue. And fynally sayne Paule sayethe resoluynge his owne sentence. fides que per dilectionez operatur. That is to say. Fayth whiche is wzoughte by loue/accozdynge to the which sayne James sayth. Uides quoniam fides cooperabatur operibus illi9: ex operibus fides consummata est. That is too saye. Thou seest how that fayethe helpeth his wozkes and how of the wozker his fayethe was made perfyte. By all the whiche testymonyes ye maye playnely se that not onely fayeth iustyfyeth but also loue and wozkes be requyzed tho the iustyfyenge of our soules. And thus mothe foz the seconde instruccyon.

Here folowyeth the thyzde instruccyon agaynst Martyn luther.

TOwchynge the thyrde instrucyon it folo-
weth in the gospell. Et vos testimoni-
um phibebitis de me: qz ab initio
mecū estis. That is to saye. And ye shal
bere wytnesse by cause ye be conuersaunte with me
fro ỹ begynnyng. To whom shall they bere wytnesse/
but vnto the vnuersall chirche of chrysst. Theyr wyt-
nesse than must be allowed of euery true chrystien mā.
¶ Of these wordes and of ỹ other aboue rehersed/ it
shall appere ỹ more testymony must be admytted for
sufficyent authorite than onely that/ ỹ is wrytten in
ỹ byble. Which is one thynge yt we may stablysshe/
it wyll cast downe a great nombre of Martyn luthers
artycles. But for this we muste consydere ỹ these .iij.
persones of whom this gospel hathe made mencyon/
though al theyr workes be vndiuyded & vndeseuered
one fromę another/ but ioyntly go together. yet scryp-
ture assygneth three seueral tymes vnto these .iij. per-
sones/ in ỹ whiche they haue instructeth man/ of the
trouth necessary to be beleued. Fyrst almyghty god ỹ
fader instructeth our elders by his prophetes: as saint
Paule sayth. Multifariā multisqz modis olim
loquens patribus in pphetis. That is to saye.
Almyghty god ỹ fyrst plonet ỹ godhed many diuers
wayes instructed our fathers by his prophetes. saint
Paule meaneth here by oure fathers the Jewes of
whom we spūally descended/ for Abrahā ỹ was theyr
carnal father is ours also spūal. Now almyghty god
ỹ father taught them by his prophetes/ whose pphe-
cyes all be it they be wrytten in scrypture/ yet was
there many moo thynges which they spoke vnwryt-

ten/ ꝑ was as grete authoꝛyte/ as ꝑ ꝑ was wꝛyten
whiche the mayst. of Jewes calleth cabala/ whiche
is deꝛyued fro mā to man/ by mouthe onely & not by
wꝛytynge. After this the seconde person ꝑ sone of god
our sauiour chꝛyst Jesu was sende by his father into
this woꝛlde to instructe man/ bothe by hymselfe & by
his apostles/ ꝑ whiche were cōuersaūt wᵭ hȳ (as ꝑ gos
pel here saith) fro ꝑ begīning. These blessyd apostles
lefte vnto vs also many thynges by mouthe/ whiche
is not wꝛittē in ꝑ byble. This thyng may appeere by
sayt Paule/ which cam after them & was not pꝛesent
Wh an chꝛyst say these woꝛdes vnto them i. ij. epistole
ad thessalonicenses. state & tenete traditiōes q̄s.
didicisti: siue p sermonē siue p epīam nr̄am.
That is to say. Be ye cōstaūt & kepe these īstrucc̄yōs
& erudicīōs ꝑ ye haue lerned of vs: ather by mouth oꝛ
eis by wꝛittig. yf sayt paule (ꝑ was latter thā ꝑ other
apostles) to whome these woꝛdes were sayd of chꝛyst:
Wyll haue his tradicyōs obserued & kept/ alwel those
ꝑ he tolde them by mouth/ as those ꝑ he wꝛote wᵭ his
pēne: Why shall not lykewyse ꝑ tradisyōs of al ꝑ other
apostles be of lyke strength to make fayth & to bere
wytnesse of ꝑ trouthe. Here ye may se by expꝛesse scꝛyp
ture of sayn̄t Paule ꝑ We be bounde to byleue many
mo thynges thā be wꝛyten & put in ꝑ byble. We shall
cōferme this by Oꝛigene which is an assyent doctoꝛ
& to whom in this poynt grete fayth is to begeuē. He i
ꝑ boke of nōbꝛes omelya. v. sayth. Sꝛ in ecclesiasti
cis ꝓbseruationibus sunt non nulla que om
nibus facere necesse est. nec th̄ ratio eoꝛū ꝺiꝺ
patet. Nam ꝙ verbi gratia genua flectim

orantes.et q ex omnib⁹ celi plagis ad solam
orientis partem conuersi fundimus oratio
nem. nō facile puto cuiq̄ ratione comptum.
Sed & eucharistie.seu percipiende seu quo ri
tu geritur. explicande vel eorum que gerun
tur in baptismo: verborum/gestorúq;/& ordi
num/atq; interrogationū/ et responsionum
quis facile explicet rationem. Et tamen het
omnia operta licet & velata portamus super
humeros/ quum implem⁹ ea et exequimur:
vt a mago pontifice christo & a filius ei⁹ tra
dita et commendata suscepimus. That is too
saye. But in ỹ obseruaūces of the chirche be manye
thynges Whiche is necessary for vs to do and yet the
reason why that We so do is not open to all men. As in
example/whan that We make our prayers kneelynge
and Whan amonges al the other plages of heuen We
chose the erst parte towarde the whiche we make our
prayer I thynke not that the reason of this is lyghtly
knowen to any man. Of the obseruaūces also and
rytes that we vse aboute the sacrament of the alter to
be consecrate/or elles of the sacrament of baptyme too
be mynystred Who can expresse the reason of all those
wordes/gestures/orders/questyōs anſweres ỹ there
be accustomed. And yet neuertheless all these we here
towerde & hyde vpō our sholders whan that we do per
fourme and execute them accordynge to ỹ tradycyōs
and erudycyons Whiche We haue receyued cōmēded
vnto vs by ỹ grete bysshop christ & by his chyldren

the holy apostles. Of the whiche wordes of Origene it clerely doth appeere/that many suche tradycyons were left vnto ỹ chrysten people by chrysst & his apostles/ỹ whiche we must folowe notwithstādyng they be not wrytten in scrypture. To ỹ whiche purpose I myght also bryng the testymonyes of Damascene. Demosle. Augustine. Hierome. & other moo.

¶ Thyrdly ỹ thyrde person in the trynyte ỹ is to say ỹ holy spyryte of trouth was sent fro ỹ other twayne to abyde w̄ vs for euer/ and to be as a conforter contynuell in chrystes chirche/ whan ỹ stormes & tēpestes of heresyes do aryse/ & agaynst all sloghterynge doutfulnes to teche vs the very certayne trouth/ where vnto we sholde rest. After ỹ the apostles were departed from vs the holy spyryte dyd & dothe remayne & shal remayne with vs vnto the worldes ende/ but by whome I pray you speketh he vnto vs? by whome techeth he vs any trouthe? by whom elles but by ỹ fathers & doctours of the chirche/ by theyr mouthes this holy spyryte techeth vs euery trouthe. Non enī vos estis qui loquimini: sed spiritus patris vestri qui loquitur in vobis. That is to say. It is not ye ỹ speke/ but the holy spyryte of your father whiche dothe speke w̄in you. Saynte Basyll whan he was baptysed/a wonderful lyght was sene aboute hym/which is not to be douted/ but ỹ it was a sensyble token of ỹ holy goost. And lykewyse saynt Ambrose (whyles he was endytynge of ỹ .xliij. psalme) a lyght was sene aboue his heed in maner of a sheide/ whiche by lytle & lytle entre in at his mouthe in very token of the spiryte of god. And so lykewyse

it was of the other. Wherfore it is not to be douted but in suche holy bisshoppes and doctours of the chirche ỹ holy goost dothe speke/ but moche rather in coũcelles whan many of them were assembled togyder. For euer as the stormes & tempestes of heresyes dyd aryse/ so they were at length oppressed and conuyced by this holy spyryte/ spekynge in the mouthes of ỹ fathers & doctours of the chirche. Somtyme by generall councelles and assembles of many bysshoppes togyder. ¶ In ỹ coũsell of Nicene was. cccix. bisshoppes in whome the holy goost spake to the cõfutatyon of an heresye ỹ than sore vexed ỹ chirche. After that in the counsell of constantynoble was assembled. c. l. bysshoppes/ and in theym the holy goost spake to the destruccyon of an other heresye ỹ than rose in the chirche. In the counsell kepte in Ephesd in a grete cyte of Asye so named were assembled. CCC. bysshoppes in whome than the holy spyryte spake to the confoundynge of an other heresye that was a lofte/ & so contynually from tyme to tyme euer as these clowdes arose and made any grete tempestes/ and began to lyghten and shewe a fals lyght of mysconstruynge of scryptures/ this holy spyryte was redy by these fathers to enforme ỹ vnyuersall chirche of ỹ certayn trouthe. ¶ Se than I saye what we haue to conferme those thynges that be taught vs by the chirche. Fyrste the prophetes that were instructed by ỹ father almyghty god/ and also theyr Cabala/ that is to saye theyr secrete erudycyons not wrytten in ỹ byble. Secondly the apostles/ whiche where instructed by our sauyour Jesu chryst/ and also theyr tradycyons not wrytten in the byble. Thyrdly the holy fathers and

doctours of the chyrche/that were enformed by the ho
ly spyryte of trouthe/aswell in theyr expolycyons of
scrypture/as also in theyr generall assembles & couns
celles had here to fore.

¶ Yf there were a fourth persone by ꝑ trynyte/or an
other spyryte to be sent vnto vs from almyghty god
we myght yet be in some doute whether Martyn lu
ther had met with this spyryte by the waye and con
veyed hym from vs. But sythen we be assured that
there is no moo but .iij. persones in the godhede/of
whome this gospell maketh mencyon/and that eue
ry one of thyem hath done his dylygence to instructe
vs of ꝑ trouthe. And ferthermore/that there is none
other holy spyryt ꝓeter spirituꝫ veritatis/but
this spyryte of trouthe/& he also shall abyde with vs
for euer and acertayne vs of euery trouthe/we maye
be sure ꝑ Martyn luther hath not these spyryte whā
he dothe teche vs agaynst the trouthe that hathe be
taught vs by this spyryte. For he curteth away the
tradycyons of the apostles/and refuseth the gene rall
councelles/and contemneth the doctryne of the holy
fathers and doctours of the chyrche and laboureth to
subuerte all the ordynaunce of the chyrche/and name
ly the .vij. sacramentes/and taketh away the fredo
me of mans wyll/and affermeth that all thynge fal
leth by necessyte contrary to all the doctryne of chrys
stes chyrche/we may be sure therfore ꝑ he hath some
other wretched spyryte/some spyryte of errour & not
ꝑ spyryte of trouth. Saynt Paule sayth. In nouis
simis tpib⁹ discedēt quidā a fide: attendētes
spiritibus erroris & doctrinis demoniorum/

that is to saye. In the latter dayes of ỹ chyrche some shall go from ỹ true faythe of chrystes chyrche and gyue hede to ỹ spirytes of errour & to the techynge of the deuyll. And here note this Worde (discedēt). For saynt Paule saythe in an other place. **Erit discessio primum.** ỹ is to saye. Before the comynge of antechryst there shall be a notable discessyon & departynge fro ỹ faythe of ỹ chyrche. And it is not vnlyke to be at this same tyme by ỹ occasyon of this mooste perylous heretyke. Here Martyn luther for his shrewed brayne Wyll some thynge Wrastel agaynst vs. He Wyll say that the councelles somtyme erre & that the doctours full often disagre. And as they erre and disagre at one tyme or in one place so maye they doo in an other / and therfore he sayth he is bounden to byleue none of them all. To this may be answered that this reason straynyth not / as it shall well appeere in lyke. The prophetes somtyme left vnto themselfe dyd square frome the trouthe. **Nam prophetie spiritus non semper prophetarum mentes irradiat.** That is to saye ỹ spiryte of prophetye dothe not alWaye shyne bryght vpon the myndes of the prophetes. As in example kynge Dauyd purposynge to buylde the temple to almyghty god counceylled With the prophete Nathan Wheder he sholde perfourme his purpose ye or naye. And the prophete Nathan bad hym goo in hande With it / and do all that he entended in his herte for to do. **Omnia que in corde tuo sunt fac. dominus tecum est.** That is to saye. Do all that thou intendest in thy herte / for oure lorde god is With the / yet he Was deceyued / it Was not soo as he sayd.

Shall we now for this deceyte truste none other thy
ge that this prophete Nathan sayd besyde this: god
forbede. Lykewyse of the apostelys/sayne Peter whā
he sayd to chryst. **Tu es christus filius dei viui.**
That is to sayo. Thou arte chryste the sone of the ly-
uely god/he spake this by reuelacyon/& here our sauy
our praysed hy & sayd. **Beat⁹ es petrus bariona.**
That is to say. Thou art blessed Peter the sone of Jo
hñ/wñ a lytle after he dyssuaded our sauyour frome
his passyon & sayd. **Absit a te domine.** That is to
saye. Not so good lorde. And in this he sayd wronge.
Shall we now by cause he sayd wrong this secōde ty
me not byleue his fyrst sayeng: ỹ were not resonable.
Almyghty god suffred ỹ prophetes and the appostles
also somtyme to erre to thentent ỹ we myght knowe
they were but men/and whan they sayd trouth that
that they had of god/and whan they sayd otherwyse
thā trouth that ỹ came of themself. And so lykewyse
I saye of the doctours/though they somtyme erred.
bycause we myght knowe that they were men/and ỹ
than they were lefte to themself/we shall not therfore
denye them generally. And ỹ counceiles also thoughe
some one of the last coūcelles which peraūture was
not gadderd in ỹ meknes & charite ỹ was expedyent
though one of them (whiche thynge I wyll not affer
me) i some artycle were permyset to go amysse. Shol
de we therfore damne all the residue: It were no rea
son. And this may suffyse for the thyrde instruccyon.

Here folowe th the fourth instruccyon.

The fourth & the fynall instruccyon taketh awaye ꝑ defence that may be layde for Martyn luther by his adherentes which defēce also may soone ouerthrowe ꝑ weyke soules whan they shall here it. Theyr defence standeth i thre poyntes. Fyrst they say that Martyn luther is a man depely lerned in scrypture/ groundynge all his oppynyons vpon ꝑ same/ a man of religyous lyfe/ and suche one that for his lernynge and vertue hathe manye adherentes. Secondely they saye ꝑ he hath a fast mynde in god/ and spareth for no mans authoryte to speke the trouthe/ in so moche that he hath excomunicate the pope for he thynketh in his owne conscyence ꝑ thoise ꝑ folowe not his doctryne be not of the chirche catholyke/ Thyrdly he hathe merueylous feruent zeale to god for the whiche he dothe labour to cōuerte al ꝑ worlde to his opinyons/ thynkynge assurely to do a specyall sacryfyce & pleasure to god therby. This whā a weyke soule hereth he is in peryll anoue to geue fayth vnto it/ & to mystrust the doctryne of ꝑ chirche. For who may thynke but suche a man is i the ryght way. But herfore to this the rest of the gospell ꝑ enlewery doth answere clerly. It folowyth. **Hec locutus sum vobis: vt nō scādalizemini ab⁹ synagogis facient vos. Sed venit hora vt omnis q̄ interficit vos arbitret obsequiū se prestare deo.** That is to saye. This I haue tolde you before to the entent ꝑ ye shall not quale in your fayth/ for they shal deuyde you fro theyr synagoges/ and ꝑ tyme shall co

me ỹ euery man ỹ mo⁹dereth you shal thynke that he dothe therby grete seruyce vnto god. These wo⁹des may be taught of some to perteyne only vnto ỹ tyme of ỹ Jewes/which dyd expell ỹ apostles out of they⁹ synagoges/o⁹ to the tyme of ỹ tyra̅tes/ Whiche dyd slee moche cryste̅ people in the begynnyg of the chirche. But yf ỹ were a trouthe/ thā these wo⁹des shold be no generall instruccyon fo⁹ ỹ vnyuersayll chy⁹che Which thynge we gaderd agaynst luther at ỹ begynnynge of oure sermone/ Wherfo⁹e moche rather they perteyn vnto ỹ tyme of heretikes. First by cause this persecucion lenger co̅tinued than ỹ other twayne/ fo⁹ persecucyon of ỹ Jewes was soone at a syde/ and ỹ persecucyon of the tyrauntes had his course fo⁹ a season/ but ỹ heretykes hath persecuted ỹ chirche from ỹ ascencyon of chryst/ & shall do vnto ỹ comynge of antichryst. Fo⁹thermo⁹e ỹ persecucyons of ỹ heretykes is & was euermo⁹e perylous/ fo⁹ as fo⁹ ỹ Jewes & ỹ tyrauntes they were manyfest enemyes vnto chryst & abho⁹red his scryptures/ but these heretykes ꝓtend a specyall fauour vnto chryst/ & colour all they⁹ heresyes w̄ his scryptures. The Jewes & the tyrauntes wha̅ they hath slayn ỹ bodyes of chryste̅ me̅/ yet they sent they⁹ soule to euerlastynge glo⁹ye/ but ỹ heretykes miscō̅struyng ỹ scryptures of god/ by they⁹ false doctryne/ erroneous opynyons & pestylent heresyes/ dothe slee the soules of chryste̅ people/ & send them to euerlastynge dānacya. Wherfo⁹e these wo⁹des must rather be vnderstāded of ỹ plecucyō ỹ was made by ỹ heretykes. Now than chryste̅ man/ whan ỹ herest ỹ Martyn luther is a man of grete lernynge/ & hathe grete redynes in scryptures/ and is reputed of ver⁹

tuous lyuynge/and hathe manye grete adherentes. thynke ꝑ many luche hath ben before hym in the chirche of chryst/ꝑ by theyr lernynge and mystakynge of scryptures hathe made luche tempeste in the chirche byfore this tyme. ¶How tempested one grete heretyke Arrius with his hercsye ꝑ chirche of chryst/how grete a muder of soules made he: was not he a mā of grete lernynge/of synguler eloquence/of vertuous lyfe in outwarde apparence/and all his opynyons he grounded vpon scryppture/and so dysceyued manye a soule. Saynte Hierome sayethe. **Arrius vna scintilla in Alexandria fuit. sed quia non cito extincta est totū orbem populata est flāma ei⁹.** That is to say. In the cyte of Alexandre Arrius was but one sparkle/but by cause this sparkle was not sone quenched ꝑ flamme ꝑ rose of it raged thorugh al the worlde/& a longe tyme vexed the chirche of christ/& ouer threwe soules innumerable/tyll at the lengthe by ꝑ holy spyryte of throuth/whiche is the cōforter of chrystes chirche spekynge as I sayd before in ꝑ mouthes of ꝑ fathers & doctours of ꝑ chirche this hercsye was cōdempned & playnly put aslyde. ¶But after this tempest rose vp an other clowde incontynent/one called Macedonius/ꝑ vexed ꝑ chirche lykewyse/& after hym Nestorius/after hym Eutices/& so forthe storme after storme one vpon other/so ꝑ assone as one storme was pacyfyed ꝑ wycked spyrytes rayled vp an other incontynent. Saynt Iustyn remēbreth. lxij. cappytall hercsyes/ꝑ after the ascencyon of our sauyour chryst/at sondry tymes/like so many clowdes & stormes rose in ꝑ chirche/whiche fynally were conupnced by the

holy spyryte of trouthe. And euery of these heretykes grounded his heresye vpon scrypture / and manye of theym were men of fell wyttes / of depe lernynge / of myghty reason / & of pretensed vertue / & had ỹ propre fayth to wrye & to torcasse ỹ scriptures / to make them apparēt for theyr arronyous opynyōs. Fynally theyr lyke lernynge / & handlyng of scryptures / were suche ỹ they hath many grete adherētes & fautours / aswel of ỹ bysshoppes / as of the emperours / & of other chrysten princes also / which were abused by them. Therfore it was necessary ỹ our sauiour chryst Jesu for the grete inestymable goodnes & for the tender loue ỹ he bereth to his chirche / sholde leue instruccyon & warnynge to all chrysten people & to his vniuersall chirche of this persceucyon and so dyde he sayenge. Hec locut⁹ sum vobis vt non scādalizemini. I haue tolde you sayethe he these thynge before / by cause ye ye shall not quale in youre fayethe / what hath he tolde vs byfore. This that ỹ spyryte of trouthe shal remayne in ỹ chirche for euer / & that in all suche stormes & tēpestes he shall be a cōforter vntyll vs. O chrysten mā here this gracyous warnynge of our sauyour chryst. marke well what he sayth. I haue warned you sayth he of these thynges before / bycause ỹ whā they fal / ye shall not be ouerthrowen in your soules by them / as though he sayd / Whā ye shall se ỹ stormes aryse / whā ye shall behold ỹ thick black clowdes aloft / ỹ shal darken all ỹ face of ỹ heuē / & shadow frō you ỹ clere lyght of ỹ sonne / & shewe a false glysterynge lyght ỹ yssueth out of ỹ clowde / from ỹ spyryte of ỹ tempest / & ye shall here terryble cōmynacyon of theyr thonderynge. Be ye thā constant in your fayethe / bylyue as dothe youre

mother holy chirche/lykely & put your trust in ꝑ spyry-
te of truthe/whiche shall be youre confozter vnto ꝑ
worldes ende. ¶ Ferthermoze whan thou herest chri-
sten men ꝑ Martyn luther hath a faste mynde in god
& letteth foz no mans authozyte to speke the trouthe/
& reputeth all theym ꝑ folowe not his doctryns to be
deuyded fro the chirche catolyke/ in so moche that he
hathe excomunycate ꝑ pope. O wonderfull presump-
cyon. O madnes intolierable/ knowe this foz certay-
ne/ ꝑ all ꝑ other heretykes thus dyd/ they dyd repu-
te themself & theyr adherentes only to be of ꝑ chirche
catholyke/ and reketh all other ꝑ folowe not theyr
opynyons to be deuyded from the chirche. So dyd ꝑ
Donacyanes in Rome exclude the catholyke preestes
& bysshopes from theyr chyrches. So dyd the Arrya-
nes in grece lykewyse. So dyd the Donatystes in Af-
fryche. Neuertheleſſe the chirche of chryst is but one
vna.sancta.catholica.et apostolyca. This chir-
che is one hauynge one heed ꝑ pope. whiche is ꝑ by-
care of chryst/ of whome it is called vna. And though
there be in this chirche many synners/ yet foz ꝑ holy
sacramentes ꝑ reneweth & repareth synners dayly/
& foz the holy spyryte ꝑ contynually remayneth in it/
it is called sancta/ ꝑ is to say holy. And foz by cause it
is not lympt to any certayne nacyon/ but it is comen
to all nacyons/ therfoze it is called catholyca/ ꝑ is to
saye vnyuerſall. And fynally bycause it is deryuyed
from ꝑ apostles/ & specyally frō ꝑ prynce of the apost-
les saynt Peter/ therfoze it is called apostolyca/ that
is to saye apostolyke. This only chirche is the spouse
of chryst/ all other semblies ꝑ be not of this chirche be
synagoges of sathanas & conecyliables of the deuyll.

And therfore chrysten man be not astonyed/ thoughe they do excomunycate & deuyde the true chrystyanes from theyr synagoges. For oure sauyour hath gyuen vs warnynge here of before sayenge as it folowyth in ỹ gospel. ab sqz synagogis facient vos. That is to saye. They shall excomunycate you and deuyde you frome theyr synagoges. Thyrdly chrysten man whan thou herest that Martyn luther hath so grete a zeale to god/ & thynketh in his conscience that he is bounde to doo this ỹ he dothe/ weneth ỹ in so doynge he pleaseth god and dothe specyall seruyce vnto god/ & all ỹ soules that by his false doctryne he sleeth and murdereth he recommytteth them vnto almyghty god/ yet neuertheiesse be stronge in thy faythe and se ỹ in this poynt our sauyour hath also warned ỹ chrie che sayenge. Sed venit hora qñ oñis q̃ interficit vos arbitret obsequium se prestare deo. That is to saye. The tyme cometh whan euery man ỹ shall murder you/ shall wene ỹ he dothe acceptable seruice vnto god. But yf thus ỹ other heretykes dyd not before/ than thynke that Martyn luther is somwhat. Dyd not thus the Aryanes: dyd not they furyously rage agaynst ỹ catholyke bysshoppes and preestes/ Which dydde resyste them: and not only by theyr pestylent errours they infected ỹ soules of men But also caused grete murders of bodyes. Dyd not thus the Donatystes of whome saynt Austyn sayth ad Bonifacium. Quicũq; dura illorũ verba cõtempserãt. durissimis verberib⁹ qb̃ iubebãt facere cogebantur. innocentiũ qui eos offen

derant domus/aut deponebantur ad solum/
aut igniibus cremebantur. That is to say. Who
so euer set of nought theyr hard wordes/they were cõ
strayned w̄ harder strokes to folowe theyr pleasures
ꝑ houses of ꝑ good chrystyanes/eyther were throwen
downe to ꝑ grounde/or eles were brent w̄ fyre. And af
ter foloweth. qꝫ plurimi cedibus eorum extinc
cti sunt. That is to saye. And manye was slayne by
theyr murders. Dyd not thus ꝑ disciples of wyccly
fe/all be it ꝑ for fere of ꝑ temperall lordes they duyrste
slee no man/yet put they vp a byl of accyeles vnto the
tẽporall lordes in ꝑ parlyament season mouyng them/
to slee theyr aduersaryes ꝑ resysted agaynst thyem.
And what suppose ye Martyn luther ⁊ his adheren
tes wolde do/yf he had ꝑ popes holynes ⁊ his fauou
rers/whome he calleth so often in derysyon papystas
papastros/⁊ papanos/and papenses in his daũger.
I fere me ꝑ he wolde vse no more curtesy with them.
thã he hath done w̄ theyr bookes/ꝑ is to say with the
decretalles whiche he hath brent. And so lykewyse I
fere me that he wold bren them or any other chrysten
man ꝑ he thought myght let his opynyons to go for
warde. And yet in so doynge he wolde thynke that he
dyde grete seruyce vnto god.
Thus ye maye se ꝑ these heretykes/all be it they had
grete redynes in scryptures ⁊ were fell wytted men/
and depely reasoned/and had also pretens of vertuous
lyfe/⁊ had a grete zeele thynkyng in theyr cõscyence
ꝑ they were bouñden to doo as moche as they dyde/yet
were they discepued ⁊ by ꝑ holy councelles ⁊ fathers
of ꝑ chyrche conuynced of theyr abusyous opinyõs

And why maye not lykewyse Martyn luther be de-
ceyued as all they were before hym/ and specyally sy-
then he wanteth the spyryte of trouth/ the whiche all
they wanted. For yf they had had ỳ spyryte of trouthe
they sholde not haue erred in my scõceyuynge ỳ scryp-
tures. I saye not but ỳ they were redy in scrypture/
& coude bryng the scryptures meruaylously to theyr
purpose and frame them cursedly to theyr opynyons.
but for lacke of the spyryte of trouthe they mysconstru
ed these scryptures/ and as saynt peter sayth. Deprã-
uabant/ or as saynt Paule saythe. Inuertebant/ they
tourned the wronge syde of the scryptures outwarde/
folowynge theyr owne brayne and phantasye led by
the spyryte of errour and ignorauncc as it folowcth.
Hec omnia facient vobis quia non nouerunt patrem uecꝫ me. ỳ is to saye. All this they shall do
vnto you/ bycause they knowe not my father nor me
yf they had hadde the spyryte of trouthe/ this spyryte
sholde haue ledde them to the true knowlege of the fa-
ther and of the sone/ that is to say/ to ỳ true knowlege
of the prophetes by almighty god ỳ father spake/ and
to the true knowlege also of ỳ apostles/ by whome the
sone our sauyour chryst Jesu spake but bycause they
had not this spyryte of trouth whiche was sente from
ỳ father & frome ỳ sone/ therfore they were ignoraunt
of them bothe/ and by ỳ ignorauce they fell to these in
conuenyentes. And so lykewyse hath nowe done Mar-
tyn luther. Nowe than here I make an ende. I ha-
ue remembred vnto you accordynge to my promesse
foure instruccyons ỳ be offred vnto vs of this gospell
gracyously. Fyrst ỳ the holy spyryte whiche is ỳ thyrd
persone in ỳ dyuynyte was sente frome the father al-

myghty god & frome his sone our sauyour chryst Je
su / to he the spiryte of trouthe / resyaunt for euer in ꝑ
chirch of chryst / & to be as a cõforter fro tyme to tyme
agaynst all stormes & tempestes of heresyes / acertay
nynge vs in the tyme of euery doutfulnes the very
trouthe where vnto we shall holde & kepe vs. By the
occasyon of this instruccyon I shewed .iiij. thynges.
Fyrst ꝑ this instruccyon & all ꝑ hole gospell pteyneth
to the vnyuersal chirche of chryst / Whiche thynge I
proued by Luthers owne wordes. Second ꝑ ꝑ heed
of this vnyuersall chirche was ꝑ pope vnder chryst /
whiche one poynt taketh away one grete grounde of
Martyn luther & shaketh fore many of his erronyous
artycles. Thyrde ꝑ Martyn luther dyuydyng hym
self from ꝑ heed of this body can not haue in hym thys
spiryte of trouth. For ꝑ second instruccyon I shewed
you ꝑ the hete of charyte spred in our hertes by ꝑ ho
ly spryte of god gyueth euydence of ꝑ lyfely lyght of
faythe / shynynge vpon oure soules frõ our sauyour
chryst / by the whiche instruccyon was vndermyned
an other grete groũd of Martyn luthers / whiche is ꝑ
onely faythe dothe iustyfye a syñer wouten wordes.
For the thyrde instruccyon I shewed ꝑ ꝑ erudycyons
left vnto ꝑ chirch by ꝑ holy apostles / bereth vnto vs
testymony of ꝑ fayth of chryste / and what thynge we
shall beleue in his chyrche / Where also was loosed an
other grounde of Martyn luther / which wyll not ad
myt any other testymony / but onely that ꝑ is wryt
ten in scrypture. Agaynst whome I proued that he
must beslydes ꝑ scryptures wrytten / receyue also the
tradycyons of the apostles not wrytten / ouer this ꝑ
coũcelles generall / in whom the holy goost dyd speke

and ꝑ interpretacyons of scryptures made by ꝑ holy bysshoppes & doctours of the chyrche/by whose mouthes the thyrde persone in the godhede the spiryte of trouthe spake and speketh/ enformynge ꝑ chirche for this tymelyke as dyd ꝑ father almyghty god by his prophetes before/& as dyd his sone ꝑ seconde persone by hys apostles. For ꝑ fourthe instruccyon I shewed you ꝑ the defence whiche is made for Martyn luther by his adherentes wherby manye weyke soules be ouerthrowē/is clerely take away by ꝑ moost louynge & mooste gracyous forwarnynge of our sauiour christ as ye haue herde in the ende of the gospelle. And yet eftsones for his mooste excellente charyte he warneth all his chrysten people sayenge and repetynge. **Hec locutus sum vobis: vt quum venerit hora eorum reminiscamini / quia her dixi vobis.** That is to saye. These thynges I haue tolde you to thentent that whā ꝑ dangers shall be fall yet ye may remēbre ꝑ I byfore dyd warne you of theym. Who ꝑ thus often warned wyll yet gyue faythe to Martyn luther/or to any other suche heretyke rather than to christ Jesu & vnto ꝑ spyryte of trouthe/whiche is left in ꝑ chirche of chrysst vnto the worldes ende/specyally to enforme vs of ꝑ trouth/this man goethe fer wyde from ꝑ streygth way/& is neuer lyke to entre into the port of euerlastynge rest/whiche al we desyre & couet to come vnto/ to the which he brynge vs qui cū patre et spiritu sancto viuit et regnat deus per oīa secula seculorum. Amen.

Imprynted by Wynkyn de Worde.

wynkyn